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VI.—NOTES ON TWO INSCRIPTIONS FROM SINOPE.

It was a great pleasure to learn from an article by A. Salač (Bulletin de Correspondance Hellénique XLIV, 1920, pp. 354-361) on Three Inscriptions from Sinope that they are now safely deposited in the museum of Constantinople. The photographs published make it possible for the first time to give authentic readings. I had received a copy of the first inscription some years ago after it was discovered in August 1906 just outside the walls of Sinope, on the isthmus that connects the mainland with Boz-tepé in the section called Koum Kapi, near where I found in 1902 two ancient lions ¹ (cf. A. J. P. XXVII, 1906, p. 130). I felt that the copy was too inaccurate for publication, but when Th. Reinach published in the Revue archéologique, III, 1916, 1, pp. 345 f. a worse copy, I decided to publish mine with a better text which I showed to Reinach when he was in Baltimore recently. I was on the point of sending this with my emendations to the printer when Salač's article came confirming some of my emendations but correcting others and giving a photograph on which one can read the actual letters. I now have only two suggestions to make in the first inscription. It is impossible from the photograph to see clearly the first line but I think I can make out the word *χαίροις*. This is confirmed by the copy of Myrodes to which I referred in A. J. P. XXVII, 1906, p. 448, and also by the copy used by Reinach, *l. c.*; so I am still inclined to read *Χαίροις, παροδείτα*, rather than *Χαιρέτω, παροδείτα* or *Χαιρετε* as Salač proposes. Salač evidently mistook *ΧΑΙΡΟΙC* for *ΧΑΙΡΕΤΕ* or *ΧΑΙΡΕΤΩ*. We expect the second person singular with *παροδείτα* and the usual formula has *χαίρει* or *χαίροις*.

In line 5 I read in the photograph *ΩΚΝΟΝΟΥ* which is confirmed by the copy sent me. Of course this is a mistake for *ἐκ νόσου*, the reading of Salač, but the error should be noted as well as the mistake of *ζήσαντα* for *ζήσαντα* and *ζήσαντα* for *ζήσαντος*.

¹Salač fails to mention where and when this first inscription and the next epitaph to be discussed were found, but I was informed that they were dug up at the above spot two metres under ground, about twenty metres from the walls.

The epitaph of the second or third century A. D., of which I published the first copy in the A. J. P. XXVII, 1906, p. 448, has also been taken to Constantinople. It is republished by Salač with a good photograph, which confirms my copy in every detail and shows that the copy published by Th. Reinach in the *Revue archéologique*, *l. c.*, p. 351, was inferior. In line 1 we have ΕΗΛΗ, not ΞΤΗΛΗ, in l. 2 ΕCΤΙ, not ΕCΤΗ, in l. 3 ΝΑΡΚΙCΕCΟΥ, not ΝΑΡΚΙCΟΥ, in line 5 ΚΑΛΟC, not ΚΑΛΛΟC. In line 10 the stone confirms my reading *κακῶς* as opposed to Reinach's *καλῶς*, and in line 11 ΟΛΛΥΜΕΝΩΝ is correct as opposed to Reinach's ΟΛΛΗΜΕΝΩΝ. Reinach very ingeniously proposed that in line 11 we read οὐκ Ἀῖδη<ν>, which Salač adopts for my οὐ καὶ δὴ which does not necessitate the postulation of an omission of a letter on an inscription which is otherwise free from error and very carefully cut. Soon after my first publication of this cenotaph of a promising young man²—perhaps a student in the local rhetorical school who had unusual ability and had died at sea³—I thought of another solution which gives us a much needed verb and also does not necessitate the omission of so important a letter as Ν: οὐκ αἶδη(ι) (from αἶδομαι); “Art thou not ashamed of thyself?” The meaning would be something of this sort, “Great Power of Envy, to thy face I say | Art not abashed when such men pass away?” When Professor Walter Leaf was visiting me recently, knowing that as a Homeric scholar he would be interested in the reference to Homer in an inscription from a town that had its own edition of Homer, I asked him about the possibility of οὐκ αἶδη and he preferred that reading to οὐ καὶ δὴ or οὐκ Ἀῖδη<ν>.⁴ The verses have to my

²Reinach thought that he was a professional mature orator, but above the inscription is the bust of a young man.

³For those lost at sea, cf. *The Greek Anthology* VII, 266, 272, 273, 274, 291, 392 (κωφὴν στησάμενοι λιθαρά), 395 (κενὸς τάφος . . . κωφὸν δὲ στήλη γράμμα λελογχε τῶδε), 496 ff., 624, 625 etc., Weisshäupl, *Die Grabgedichte der griechischen Anthologie*, pp. 91 f.

⁴My colleague, Professor C. W. E. Miller, has made the excellent suggestion that the vocative Ἀῖδη be read, but I still feel that a finite verb is needed. [A word of explanation may not be amiss. As I understand the close of the inscription, the writer apostrophizes Hades, and expostulates with him about the death of such men as Narcissus.

feeling such real literary merit that I venture to repeat them once more with my new reading, and hope that this note will make them more widely known among students of Greek poetry.

Οὐ τάφος, ἀλλὰ λίθος, στήλη μό|νον · ἔστι δὲ σῆμα

Ναρκίσσου, πολλὰς ὅς ποτ' ἔ|χεν χάριτας.

*Ὡν ἀγαθὸς καὶ πάντα καλός, | φρεσὶ δ' εἶχεν ἀληθῶς

αὐτὴν τὴν Πυλίου Νέστορος | εὐερίην. |

*Ὡ Φθόνε πανδαμάτωρ, καὶ γάρ σε | κακῶς καταλέξω, |

οὐκ αἰδῶ(ι), τοίων ὀλλυμένων | μερόπων;

No grave is here, only a stone, a slab, a sign
That marks our lost Narcissus, rich in charm benign.
Goodness was his, noble were all his ways; his soul
All Nestor's eloquence and wisdom could control.
O Envy! ruin of all things fair, thee I blame.
Can such a mortal perish and thou feel no shame?

or

No grave is here, only a stone, a slab, a sign
Of young Narcissus dead in flower of charm divine.
Goodness was his, noble were all his ways; his speech
Vibrant as Pylian Nestor's farthest hearts could reach.
O Envy! thou whose evil hate doth crush all fame,
When such perfections pass, art thou not stung with shame?

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τοίων ὀλλυμένων μερόπων is a genitive of exclamation, and may well have been patterned after Aeschylus, Cho. 875, οἶμοι, πανοίμοι δεσπότην τελουμένου (Schütz, πεπληγμένου). Compare also Ar. Nub. 153, ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν, and similar examples. οὐκ Ἀτδῆ is the negative counterpart of Φθόνε. The words καὶ γάρ σε κακῶς καταλέξω are explanatory, and show that Φθόνε is meant to be a vituperative substitute for the regular name of the Lord of the Nether World. The lines may be rendered thus: "O Envy,—aye, with odious name I shall enroll thee—O Envy,—not Hades—subduer of all things! To think that such as he should die!"—C. W. E. M.]